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A
L E T T E R,

A D A P T E D ~~X. 27. 38~~

To the present Critical Juncture.

A D D R E S S E D T O

A L L M I L I T A R Y G E N T L E M E N,

B Y

S E A and L A N D;

P O I N T I N G O U T

T h e T R U E S O L D I E R,

A S

A n i m a t e d . b y R E L I G I O N,

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L O V E o f h i s C O U N T R Y.

T h e S E C O N D E D I T I O N.

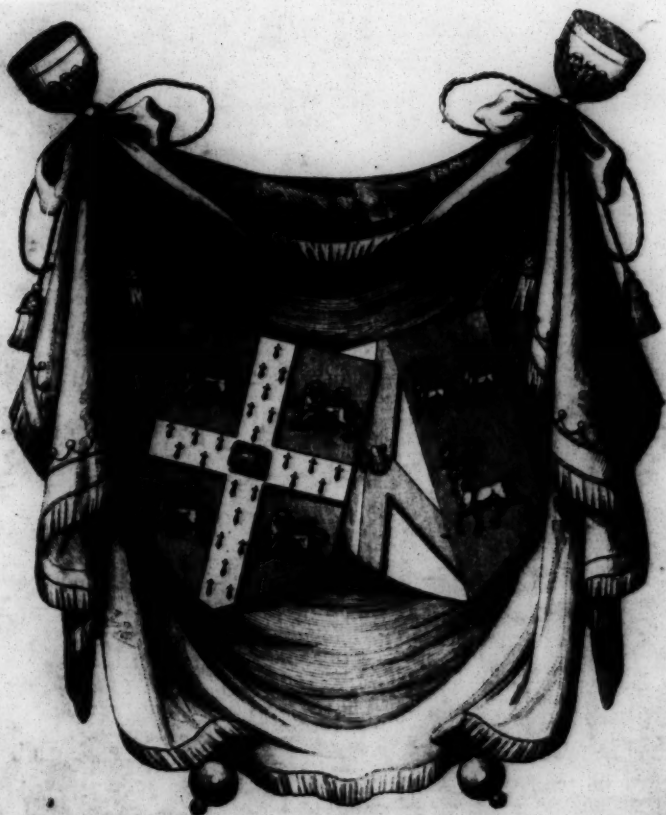
*Mibi aut cum his vivendum, aut pro his esse mori-
endum.* C I C. C O N. C A T.

B y H. W O R T H I N G T O N, A. M.

L O N D O N :

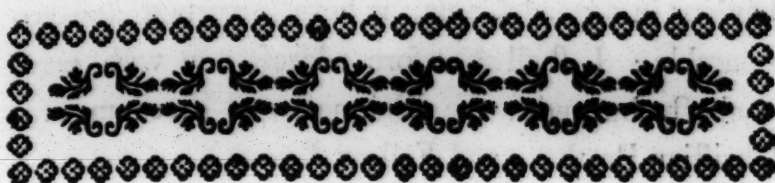
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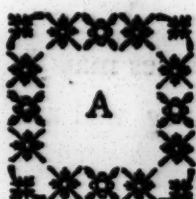
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1365: 87



A

L E T T E R, &c.

 **FIRM** and zealous Attachment to his Majesty King *George*, a tender affectionate Concern for my Country, at this very critical Juncture, and a sincere Good-will to you, Gentlemen of the Army and Navy, is the Cause of this particular Address.

Think me not impertinent in attempting to animate your Zeal and Courage in the best of Causes, by leading your Attention to Considerations at once public-spirited, heroic, loyal, and religious. Startle not at the Word *Religious*. The *Soldier* and the *Christian* are Characters perfectly harmonious. The good Centurion is a Proof of this.

B

Your

Your Profession, when dignified by a gallant Behaviour in a good Cause, is both important and honourable ; I shall therefore address you with great Respect, but with the Plainness and Freedom of a Christian Brother, and Fellow Briton.

Two whole Years are elapsed since we, no other way capable of procuring Redress for Injuries received, commenced Hostilities against the *French*. A necessary Step. But what Progress have we made in bringing the Enemy to Reason and Temper ? Great Preparations have been made ; large Expences incur'd ; the Army has been much augmented, the Navy equipped, wonderful Expeditions have been undertaken : — And what is the Issue of all this ? — We cannot answer without blushing. Our Enemies may do it with a much better Countenance ; they will answer with Joy.

Where the Blame lies I pretend not to say. It is high Time, however, that something more to the Purpose were done by us ; unless we are beginning to reconcile ourselves to the Thought of our noble Country's becoming a Province to *France*, and of ourselves (if suffered to live) becoming Slaves to Popery and arbitrary Power.

But God forbid we should ever be so much infatuated. Our Fathers, our Soldiers were of another Spirit at that glorious *Æra*, the Revolution ; and in
many

many Engagements, during the first ten Years of this Century, did our Forces signalize themselves against the *French*. Surely, we are yet *Britons* ! Surely, our antient Spirit is not quite evaporated ! Surely, we have some Remains of the Love of Liberty, and of the Protestant Religion, left amongst us ! Was there more of this noble Affection, and particularly in all those who are to fight our Battles both by Sea and Land, it might be a Means of rendering us more formidable to, and successful against, the common Enemy.

My Intention, therefore, in addressing you, Gentlemen, whose Profession is that of Arms, is to animate your Hearts, and raise your martial Spirit, by Principles of Love to your Country, and Piety towards God. This will naturally direct me to speak of true Valour ; ——— of the great Inducement you have to exert it : ——— of that Piety by which it should be fortified and conducted.

On these Topics an eminent Person of your own Profession deserves to be heard. Surely, though the Preacher were despised, the Soldier may obtain your Ear. *Joab*, the chief Commander of *David's* Army, addressed his Brother, and those that were under their Command (just at the Beginning of a defensive War against the *Ammonites* and *Syrians*) saying, *Be of good Courage, and let us behave our-*

selves valiantly for our People, and for the Cities of our God ; and let the Lord do that which is good in his Sight.

But before I proceed, I cannot forbear observing, with pleasing Admiration, the perfect Union there was between *Joab* and his Brother, *Abishai*. When he had directed his Brother to engage the *Ammonites*, while he himself fought with the numerous Army of *Syrians* (their Mercenaries) he said, *If the Syrians be too strong for me, thou shalt help me ; but if the Children of Ammon be too strong for thee, then I will help thee.* Blessed Concord ! What a Happiness is it to have a perfect Harmony amongst the Commanders of an Army ! I may add, of *Fleets and Armies*, whenever they are appointed to act in Concert ! Union in Counsels and Arms greatly promotes Success ; the Want of it frustrates the most important Enterprizes. But this by the Way.

True Valour is the Point we are first to consider. *Be of good Courage, saith Joab, and let us behave ourselves valiantly.* What Advice could be more suitable to the Occasion of a bold and hazardous Engagement ? What could better prepare for Action, or carry them more bravely through it, than being of good Courage, and resolving beforehand to behave themselves valiantly ? True Valour is a distinguishing Excellence in a military Character,

rafter. Without it a Soldier is the worst of Poltrons ; he must unavoidably dishonour the Arms he bears, and the Profession he assumes. It is *true Valour* we speak of ; not a savage Ferocity, not a brutal Rage, not an insatiable Cruelty ; but a manly Greatness, a sedate Firmness and Resolution in the Midst of Danger ; whereby a Man is not insensible to, yet above, the Fear of Danger : Not so fluttered and confounded by the most threatening Approach of it, as to lose the Possession of himself, and the Command of his Understanding, but is capable of Recollection, of judging what becomes a Person in his Station to do, and has the Presence of Mind to exert all his Abilities in doing whatsoever can justly be expected from him.

Much of this composed, unshaken Firmness is owing to *natural Constitution*, or to *Habit* acquired by the Use of Arms. It pleaseth the Author of Nature to bestow on some Men a natural Intrepidity, which leads them to seek Opportunities of great Actions, and never to be so much in their Element, as in the Midst of Danger. The late Lord *Crawford* was of this martial Spirit. And it has been remarked of King *William*, (of glorious Memory) that he never seemed so chearful and alert, as when most in military Action. The present King of *Prussia* seems possessed of the same heroic Mind. His firm exalted Spirit is not to be broken, or so
much

much as daunted, by all the cross Events of War: And (through the Favour of Divine Providence) to what a glorious Height of Success hath this invincible Temper carried him !

A martial Habit (as observed) is likewise often acquired by the *Use of Arms*. Happy is it, that frequent Engagements familiarise the Face of Danger, and wear off the Tremors that may seize the Spirits of the young Soldier, while raw and unexperienced.

Though some are by Nature of such a weak and dastardly Spirit, that nothing can inspire them with Fortitude, yet the Affections of most Men are influenced, and their Courage increased, by just Notions of Things; by forming to themselves a striking Representation of those Circumstances which loudly call them to the most vigorous Action.

This leads us to consider the great Inducement you have to exert your Courage to the utmost. Turn your Thoughts a Moment to what *Joab* suggests as a Motive to the *Israelites*, to behave themselves valiantly.

He saith, " Be of good Courage, and let us behave " ourselves valiantly, *for our People, and for the Cities* " *of our God.*" Their Country was invaded; *their All* was in Danger; it was Time for them to arise and shew themselves Men. It is no small Support to a

Man's Spirits, in any Danger, to be well-assured that his Cause is good. The *Israelites* were not the Aggressors. They did not, through Ambition, or Love of Plunder, or in order to extend their Territory, unjustly attack their Neighbours. They were compelled to fight in Defence of all that was valuable and dear to them. Insulted, assaulted, by a barbarous powerful Enemy, they must either fight or perish.

And so must we. The Justice of our Cause pleads strongly for the Use of Arms. The Breach of Treaties, both in *America* and *Europe*, renders the *French* perfidious Aggressors. They have shamefully violated the Treaties of *Utrecht* and *Aix-la-Chapelle*. To say nothing of Limits not fully settled ; it is notorious, that the *French* have peopled a Part of *Canada*, or *Nova Scotia*, ceded to us by the former Treaty. They have demolished some of our Forts, and erected others within our Borders. They have destroyed many of our back Settlements, interrupted our Trade with the *Indians*, with whom we had a Right to traffick. They dared to seize, to imprison, to send into *France* some of our *American* Brethren, before we assaulted one of their Ships. They refused to evacuate the neutral Islands, and to refer the Business of settling the disputed Limits to proper Commissioners, as bound by the Treaty of *Aix*. All this they have done in *America* : And in *Europe* have not scrupled, in the
Face

Face of the whole World, to repair the Fortifications of *Dunkirk*, contrary to the Treaty of *Utrecht*. These Facts are supported by sufficient Evidence; and do certainly throw on the *French* all the Blame of the present War, which we were forced into, in Defence of our undoubted and invaluable Rights. *

It is therefore, Gentlemen, your Country's Cause which you are engaged to vindicate by your Arms; not only to defend our foreign Plantations (which are of the highest Importance to their Mother Country) but *your Native Isle*. Think, what you are called to behave yourselves valiantly for; and let it rouse a patriotic Spirit in your Breasts.

You are not called to fight for Shadows; for some worthless Badge of imaginary Honour; for an arbitrary Prince, a *Tyrant*, who imposeth Tribute without Law, and the rigorous Observation of Popish persecuting Bulls, who commands, who threatens, who seizes, who imprisons, and even banisheth his Parliament, when they will not truckle to his imperious Will. You are not to fight for a worldly Hie-

* *Demosthenes* speaks of *Philip* as being the first Aggressor in the War between him and the *Athenians*, not because he had directly and openly attacked them, but because he had violated his Treaty with them, and taken such Measures, as made it evident to all Observers, that he intended to throw off the Mask of Friendship, so soon as he could assume the Character of an Enemy without leaving them the Means of Defence.

rarchy,

rarchy, made up of Superstition and Falshood, upheld by Ignorance, blind Zeal and Cruelty. You are not to hazard your Lives for a Country, where Conscience is oppressed, your Property precarious, and your Persons are enslaved; not for Cities fettered with Chains, or a People fond of Slavery, even when impoverished and depressed with a thousand insupportable Impositions.

For these let *Frenchmen* fight. They love the Yoke. They lick the Dust of their Tyrant's Feet; and fawn upon him who treads upon their Necks. You, my Countrymen, have something far more precious to defend; a mild, though martial Prince; who governs by Law, and has never once stretched his Prerogative to the Oppression of his Subjects; who is inflexibly true to his Royal Word, a Lover of his People, a Father to his Country. You are to fight for salutary Laws, which are the Security of your Persons and Properties; for the purest of all Religions; for *your Bible*; a Treasure of much more Value than a perishing World! You are to fight for your Liberties, civil and religious; for a Country where you breathe the freest Air; enjoy the Privilege of unrestrained Inquiry, the Right of private Judgment, the blessed Liberty of Speech, and of the Press, as well as of worshipping God in that Way your own Judgments best approve. You are to fight for a *fruitful Country*, abounding with all the Necessaries, with many of the Conveniencies and Com-

C

forts

forts of Life ; enriched by Agriculture, Trade and Commerce : For a *happy Isle*, more effectually defended by the mighty Waters, and many floating Towers, than by Walls and Bulwarks : — for *an Island* situated in a temperate, healthy Clime : — for *a Country* full of Cities, Towns and Villages, made populous and wealthy by Freedom and Trade : — for *a Country*, whose numerous Inhabitants are industrious, civilized, naturally brave, and Lovers of Liberty.

You are to fight for *a Country*, where no Man's Conscience is oppressed ; where popish Bulls and Inquisitions are no Man's Terror ; where the Fruits of every one's Industry are secure ; where Arts and Sciences abound ; where the Persons of the Poor as well as Rich, are protected ; where the Laws of the Land are the Measure of Justice, both to the Magistrate and the meanest Subject.

These are the rich, inestimable Things for which you are to behave yourselves valiantly. Will you not say (with *Cicero* to the *Romans*) “ We will either “ live in the Possession of these Blessings, or die for “ them ? ” Is not the bare Mention of them enough to awaken every latent Spark of Bravery in you ? To rouse your Zeal, and fire your Courage, when your Country is insulted, is attacked, by an ambitious, perfidious, cruel Adversary, who hath been aiming at universal Monarchy above these hundred Years,
and

and hath used a thousand Devices of Fraud, Violence and Barbarity, in order to secure his favourite Point*? Who has stirred up the *Indians* to murder or scalp alive your Brethren in *America*; destroyed (as hinted above) many of our back Settlements; demolished the important Forts of *Oswego* and *William-Henry*; taken from us the most valuable Island of *Minorca*, (through the Loss of which many of our poor Manufacturers are already starving) has seized his Majesty's Hereditary Dominions in *Germany*†; threatened to invade our Coasts; yea, to invade *our native Country*, in order to subdue and possess this happy Isle, to rob us of our Navigation, to destroy our Trade, to spread over the Land a worse than *Egyptian* Darkness, to dethrone our gracious Sovereign, to set over us a Popish, petty Tyrant, and rivet on our Necks *for ever* the ponderous Yoke of *Gallic* Bondage!

And can you bear the Thought of tamely parting with your Royal Father? of parting with your Laws,

C 2

with

* See the present State of *Europe*.

† Thanks be to God, that since this was written, these lawless Plunderers, these merciless Incendiaries, who to their eternal Infamy burned the Hospital at *Zell*, with the helpless Orphans in it, are all (*i. e.* the contemptible few that remain in Arms are) driven back in a most miserable Condition out of all the *Hanoverian* Dominions; where they have made their Name for ever abhorred by their Perfidy, by their rapacious and cruel Behaviour.

with your Liberties ? of parting with your Trade, your Navy, your Independency ? of parting with the Protestant Religion ? of parting *with All* that has made us *Britons*, an enlightened, civilized, great and happy Nation ? *with All*, for which our Forefathers most freely expended so much Blood and Treasure ?

When the Alternative presented to your Choice is Plenty or Want, a populous or depopulated Country, Cities flourishing or falling into Ruin, *British* Liberty or *French* Slavery, a Father of his Country or a Tyrant on the Throne, the Religion of the Nation Protestant or Popish ; in a Word, a happy and glorious or miserable and degraded Kingdom : When an Alternative (I say) *so wide, so horrible* as this, lies full before you, will it not raise your Indignation against the perfidious Invader ?

Can you, brave *Britons*, endure the Thought of seeing the horrid Effects of a *French Invasion*, when tamely submitted to ? Figure to yourselves the Rage, the Brutality of *Gallic* Maroders. Behold them, like a Swarm of hungry Locusts, ravaging your delightful Country, which *before them is like the Garden of Eden, behind as a desolate Wilderness*. Imagine you see the Paleness and Horror of every Female Countenance ; that you hear the Shrieks and Lamentations of a defenceless Multitude ; that you see all who can make no Resistance, flying with Amazement from
Cities

Cities and Villages to the Woods for Shelter, leaving their dear Habitations, their Treasure, their *All*, to the Ravage of foreign Plunderers. Imagine you see your Neighbours, your Friends, your Kindred pursued by Thousands of these blood-thirsty inhuman *Frenchmen*; that you see your venerable aged Parents butchered, your Virgin Daughters deflowered, your very Wives first prostituted, then cruelly murdered, and it may be, your tender Infants dashed against the Stones !

Will not the least Idea of this dreadful Scene provoke your Emulation, Who shall act the bravest Part? Will it not call up all the Man within you? Will it not even make a Coward fight against the *French*? Especially when he calls to mind, how often *Britons* have subdued the *Gallic* Power.

How *Edward* III. defeated *Philip* at *Cressy*, 1345, when the *French* were above three to one against the *English*: *Edward* leaving the Work and Glory of the Day to his heroic Son, usually called the *Black Prince*, then a Youth of Seventeen. *

How (eleven Years after) this valiant Prince, with ten or twelve thousand Men, defeated sixty (some say a hundred) thousand *French* at *Poitiers*, † and took *John*, the King of *France*, and his youngest Son, Prisoners. The animating Speech with which our Prince

* *Granville's Synop.* Part 3. p. 7. † *Rap. Granville.*

Prince addressed his Handful of Men before that glorious Action, well deserves your Notice. He told them, “ that Victory depended not on Numbers, but
 “ on Bravery ; that for his own Part, he was resolved to conquer, or die ; and would not expose
 “ his Country to the Disgrace of paying his Ransom.”

How *Henry V.* with a small Body of Men, defeated, at the Battle of *Agincourt*, 1415, * a numerous *French* Army: our own Writers make the Disproportion above ten to one : The *French* themselves allow, they were four times superior to the *English* in Number ; and in Condition the Difference was greater, the *French* being in Health, Fulness and Vigour, the *English* in Want of Provisions, afflicted with the Bloody-Flux, and greatly fatigued with a long and dreadful March. Yet they utterly routed the *French* in a very signal and glorious Manner ; nor did our Hero sheath his Sword till he had conquered all the Kingdom of *France*.

Thus while an *Englishman* can remember the Glory which our Nation won at *Cressy*, *Poitiers*, and *Agincourt*, let him never be afraid of a *Frenchman* ; much less, when he recounts the later Triumphs of *Marlborough* : Who, in ten glorious Campaigns, never besieged a Town, which he did not take, nor fought a Battle he did not win. Who never once retreated through Fear of the *French* ; was never
 surprized,

* *Granville's Synop.* Part 3. p. 45. *Rapin.*

surprized, or caught by any of their Wiles, but was always victorious, till he had opened his Way even to the Metropolis of *France*: Who so thoroughly humbled the proudest Monarch of the Age, that if by the generous Peace of *Utrecht* we had not made a Compliment of the precious Fruits of all his Victories, the vast ambitious Views of *France* might have been closed perhaps for ever. *

Should you say, It is not safe to hold an Enemy in Contempt? — we grant it. But yet remember what your Countrymen have done; what they did at *Blenheim*, 1704. What they did at *Ramillies*, 1706. What at *Oudenarde*, 1708. where our present Sovereign (then but a very young Soldier) fought as a Volunteer, with distinguished Heroism and Success. What they did at *Dettingen*, 1743, where the same great Prince, whom you have now the Happiness to serve, led on his Forces, and fought his Way through all Opposition and imminent Danger.

Review

• *Voltaire*, in his Life of *Lewis XIV.* acknowledgeth this Peace was the Revival of the Power of that Monarch, from a very depressed Condition.

Marquis de Torcy, Secretary to *Lewis XIV.* in his Memoirs of the Negotiations from the Treaty of *Ryswick* to the Peace of *Utrecht*, owns, ‘ that *Lewis* begged hard for Peace, even under the heaviest Conditions; — ‘ that the Peace was advantageous to *France*.’ — ‘ That after the Battle of *Oudenarde*, *France* had like to have been obliged to submit to the hardest Conditions of Peace, if God, after humbling his Majesty, (*Lewis*) had not blinded his Enemies.’

Review the Valour which your Countrymen, under the Command of his Royal Highness the Duke of *Cumberland*, displayed at *Fontenoi*, 1745, I speak to some of those brave Men who composed a Phalanx which all the *French* Army, though vastly numerous, and fighting under the Eye of their Monarch, could never break, till it was disconcerted by the Enemies Cannon, after they despaired of Victory, and were preparing to fly. *

Remember these Exploits, and let your Hearts be animated thereby with the Hope of future Conquest.

If *Britons* have twice conquered *France*, and so often defeated the numerous Armies of that Nation ; If we have so much to lose, and such dreadful Ruin to expect, provided we act a cowardly, or a treacherous Part : O ! what Infamy, what inexpressible Disgrace shall we bring on ourselves, and on our Country, by so doing ! Let it never be said, “ That we thro’
 “ Cowardice, or any corrupt Principle, cut off the
 “ Entail of *British* Liberty and Greatness from our
 “ Children, and wickedly gave them to a Nation that
 “ once feared, that always envied, until it utterly
 “ enslaved us.” When on the contrary it would be so glorious to contend, to bleed, and (if it must be so) to die in *such* a Cause : For a brave and gracious
 Sove-

* *Voltaire*, on the War in 1741.

Sovereign, for the Protestant Religion, for Civil and Religious Liberty (that precious Jewel!) for our dear fruitful Country, for our spacious opulent Cities, for our Parents, our Wives, our Children, for all our Relatives, Friends, and Countrymen! In *such* a Cause how glorious would it be (I say) to conquer, or to die!

But in all our warlike Preparations, and Attempts, we should pay a religious Deference to the over-ruling Providence of God.

We are taught to do this by the pious Regard which *Joab* pays to the Lord of Hosts, on the solemn Occasion before mentioned.

When he had said, "Be of good Courage, let us
 "behave ourselves valiantly for our People, and for
 "the Cities of our God," he adds, "*And let the*
 "*Lord do that which is good in his Sight.*" This
 sheweth the Soldier, *that Religion becomes a Person of*
the greatest Valour: And, I hope, it will appear
 quickly, that true Valour may be greatly promoted
 by a proper Attention to the Deity. The Saying,
Let the Lord do that which is good in his Sight, ex-
 cludes all vain Confidence in ourselves. It is an
 Acknowledgment that the greatest Skill, Fortitude,
 and Force cannot command Success; *that the Race*
is not always to the Swift, nor the Battle to the Strong:
 But that unforeseen Events, known only to God, and

D

secretly

secretly conducted by his Hand, may frustrate the most promising Enterprizes : That the Issues of War are with the Lord : That all Things are at his Disposal : That it is nothing with him to save by many or by few ; to overthrow the Strong, or deliver the Weak : *That he strengtheneth the spoiled against the strong ; so that the spoiled shall come against the Fortrefs* * . That we ought to refer our Cause to him, to do with us as seemeth good in his Sight ; believing and professing, that he hath a sovereign *Right*, as well as *Power*, to do so ; and that he has both *Wisdom and Goodness to do what is best*.

It supposeth not only a deep Sense of our absolute Dependence on God, but an intire Submission to his holy Will, together with a suppliant Eye to his Favour, and an humble unwavering Confidence therein.

This our Duty and Interest call for. Without this we shall dishonour and offend God : And without the Favour and Protection of God, we are utterly lost. When the *Israelites* fought against the Host of *Midian*, their valiant Leader directed them to cry out, *The Sword of the Lord, and of Gideon!* And *David* saith, *In the Name of our God will we set up our Banners. Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God : i. e. to make it our Confidence.*

When

* *Amos v. 9.*

When *Henry V.* was encouraging his *little Army*, before the ever memorable and glorious Action of *Agincourt*, he told them, “ That Victories did not “ depend on Numbers, but on Bravery, and the “ *Assistance of God, in whom he exhorted them chiefly* “ *to put their Trust.*” And then with a chearful Countenance he commanded them to begin the Battle *in the Name of God.* The Issue was worthy of such a pious Introduction : It was Glory and Triumph.

Permit me to add a few Observations grounded upon what has been already said.

I. Every Soldier should fortify his Heart against the Dangers of War, by proper Reflections.

He should consider his Profession is that of Arms : He should consider what all the World expects of a Man of his Profession ; what Honour or Disgrace will attend him, according as he acts up, or contrary, to his military Character. He should impress his Mind with the glorious Examples of the Valiant : Frequently consider what extraordinary Feats have been often done by intrepid Courage, rather than by Numbers : How famous for this noble Quality *Britons* have formerly been. You, Gentlemen, who are to fight our Battles, should carefully reflect what you owe to your worthiest of Sovereigns ; what to your dear native Country ; what has been said before you,

respecting how much you are interested in the Issue of this War ; or what is at Stake, which you have now to win or lose. Consider, how highly you will be loved, honoured, caressed by your Countrymen, if you are the Instruments of their Deliverance from a false, ambitious, subtle, cruel Adversary ; how much you will be reproached and hated, if by your Treachery or Cowardice you are the Means of their Destruction.

Let it also have its Weight with you (if there is any Necessity) that you serve a *Royal Master*, so tender of his Country, so averse to all treacherous and cowardly Behaviour, that he will not suffer you to escape, if you should incur the just Penalty of the martial Law.

II. He that desires to be a hardy, valiant Soldier, ought to be virtuous.

Lewdness, Luxury, and sensual Pleasure tend to weaken the bodily Strength and Spirits ; to render a Man feeble, effeminate and dastardly. How does all Manner of Debauchery unfit a Soldier for the Hardships of a Campaign ? to bear the Severity of all Weathers, the Fatigue of long or hasty Marches, the Mortification of a coarse or scanty Diet, the Watching, Hunger, and Sufferings of a long and grievous Siege.

Are

Are Rakes, are Fops, are Libertines (devoted to Ease and Sensuality) at all likely to become our brave Defenders ? Men that have impaired their Vigour by Excess ; that have made themselves soft with all Manner of Delicacy ; perhaps needy, by Gaming or Profusion ; and, in their moral Character, infamous by their abominable Vices : Are these the Men that can be supposed to have any nice Sense of Honour, or Love of real Glory ; to have a high public Spirit, and an ardent Zeal for their Country's Welfare ; to reject all Bribes with Disdain, to endure with Patience the greatest Hardships for the Defence of their Country, and to meet all Manner of Danger with an undaunted Firmness ? Such Men are more likely to betray their Cause, to sell their Country, to faint in Action, or run away from Danger : At least, I may say, much more likely to do any of these infamous Things, than the sober and virtuous Soldier ; who by Temperance is strong and vigorous ; by the Habit of Labour and Suffering firm and hardy ; by good Principles uncorrupt, loyal, inflamed with the Love of his Country, of her Religion, of her Liberties, Laws and Government ; who does not so much as wish to survive the Loss of these inestimable Blessings, nor is to be allured by the Offer of the most splendid Slavery to betray them into the Enemies Hands. — God grant us such Soldiers as these.

III. He

III. He that goeth to War should be careful to join Piety to Courage, if he would prosper therein.

Doing this is no less than putting himself under the Care and Conduct of infinite Wisdom, Power and Goodness : Of him that made and governs the World. It is making the Lord of Hosts, the Giver of Victory, his Friend and Protector, who can easily confound the Counsel, intimidate the Heart, unbrace the Arm, and frustrate all the Attempts of the Enemy ; can easily command the Elements and Seasons, and numberless other Circumstances, even during the Engagement, to conspire against him, and issue in his Destruction. The very Heathens believed this ; of whom it is observable, that they consulted, invoked *, and offered Sacrifices to their Gods, before they entered into War, or began any great Action. And shall we, who are favoured with so much superior Light and Grace, fall short of Pagan Piety ? Shall we begin our Battles with Oaths and Curses, (for which the *English* Soldiers, I am sorry to say it, have been so remarkable) instead of a devout Ejaculation of the Heart to God ?

If

* ——— *Quos vos, Quirites, precari, venerari, atque implorare debetis : ut quam urbem pulcherrimam, florentissimam, potentissimamque esse voluerunt, hanc omnibus hostium copiis terra marique superatis, ——— defendant.*

Cic. con. Cat. Or. 2.

If he is the Lord of Hosts, and gives the Victory to whomsoever he pleaseth, you should pray, that he would graciously go forth with your Hosts ; that he would preserve you from all Surprise or sudden Panic, that he would inspire you with undaunted Courage and Vigour in Action, cover your Heads in the Day of Battle, and suffer *no Weapon that is formed against you to prosper*. You should be far from all vain Confidence in your Numbers, Strength, Situation, &c. since the Lord, the God of Heaven and Earth, declares, * *Curst is the Man that trusteth in Man, and maketh Flesh his Arm, whose Heart departeth from the Lord*. The mighty God should be duly regarded, for,

IV. True Piety is the greatest Support to real Courage.

It is so in two Respects. As a firm Reliance on Almighty God for Deliverance is *fixing the Hope of Victory on the most solid Basis*. This is losing all our Weakness and Insufficiency in the boundless Perfection of that Being, before whom *all Nations are but as the small Dust in the Balance*. It is doing more than relying on the Skill or Valour of a great Commander ; it is strengthening the Heart with the Hope of *his Assistance*, whose Counsel is unerring, and his
Arm

* Jeremiah xvii. 5.

Arm irresistible. The Prospect of divine Aid was presented to the *Israelites*, as an Excitement of their Hope and Courage ; *Deut. xx. 3. Hear, O Israel, you approach this Day unto Battle against your Enemies: let not your Hearts faint, fear not, and do not tremble, neither be ye terrified because of them. For the Lord your God is he that goeth with you, to fight for you against your Enemies, to save you.* The Soldier that hath this divine Confidence, is far more likely to possess his Faculties, and display his Manhood in the Time of Danger, than he whose Trust is only in an Arm of Flesh.

But true Piety does more than what is hinted above. It tends to make the Soldier *fearless of Death*. He does not only hope in One who can, if he pleaseth, preserve him in the hottest of the Battle, but in the supreme Disposer of his eternal State ; who can make Death, to him, a Passage to everlasting Glory and Blessedness. *Sin is the Sting of Death*. A Sense of Guilt makes the Prospect of it terrible ; but Hope in God, through our Lord *Jesus Christ*, who gives the real Christian the Victory over Death, inspires the pious Soldier with a noble Contempt of it. This fortifies his Heart against the Power of Danger, so that he fears not *Man, who after he has killed the Body, has no more that he can do* ; he fears him not, because he fears and hopes in *him*, who guards the Just, who saves for ever the dying Saint. Who saith to his Servant, *I will never leave thee, therefore be not afraid*

afraid of what Man can do unto thee. When others are terrified at the Mention of the Confederates that are against them, he fears not, because he sanctifies the Lord of Hosts, makes him his Fear and his Dread, and doubts not but he will be his Sanctuary. Whereas the wicked flee when no Man pursueth : but the Righteous are bold as a Lion†. They may say, God is our Refuge and Strength, a very present Help in Trouble ; therefore will we not fear, though the Earth be removed, and though the Mountains be carried into the Midst of the Sea ; though the Waters thereof roar and be troubled, tho' the Mountains shake with the Swelling thereof ‡ §.*

As an eminent Writer saith ||, “ What a glorious Foundation is this for *Fortitude*, in every honourable Cause ? What Strength of Mind must that Hope give to every good Man upon Apprehensions of Death, or any of the Evils that lead to it ? ”

Inspired with this Hope, therefore, he enters on Action, as the brave and pious Col. *Gardiner* did, not with a dejected or a furious Spirit, but with a sedate, heroic Bravery ; being sure at all Hazards, to reap abundant Glory from behaving himself va-

* *Isaiah* viii. 12, 13. † *Proverbs* xxviii. 1.

‡ *Psalms* xli.

§ *Si fractus illabatur orbis,*

Impavidum ferient ruinæ.

Hor. Lib. 3. Od. 3.

|| *Dr. Hutcheson's Mor. Phil. Vol. 1. p. 223.*

liantly ; to obtain an earthly Triumph, if he conquers the Enemy ; or if he falls, to rise again to a Crown of celestial Glory.

But as hoping in a Holy God, without partaking of his Holiness, is Presumption, let me add,

V. If you desire, that the Lord would go forth with your Hosts or Fleets, you must serve him by a Life of Faith and Holiness.

When the Host goeth forth against thy Enemies, then keep thee from every wicked Thing *. How proper was this Advice ? It is equally proper now, though first given some thousand Years ago. Every Soldier that would have God for his Safeguard, must put away all Sensuality and Wickedness : for this is so offensive to him, that *David saith, If I regard Iniquity in my Heart, the Lord will not bear me* †. Instead of profane Swearing and Cursing, instead of Rioting and Drunkenness, Chambering and Wantonness, instead of disordered Appetites and Passions, instead of Unrighteousness towards Men, or Impiety towards God, there must be found in the Soldier's Character, strict Sobriety, Righteousness and real Religion. This the Grace of God, revealed in the Gospel, should effectually teach you. Your Faith in the Lord *Jesus Christ* must produce the good Fruits of Holiness, and
your

* Deut. xxiii. 5. † Psalm lxi. 18.

your whole Conduct adorn your Profession of Christianity. You ought to be an Example one to another, not only in submitting to military but religious Discipline : more especially should all those of superior Rank be Examples of what is virtuous and praiseworthy to their Inferiors. The Example of those, whether good or bad, will have a great Effect on these. All should fear God, as well as honour the King. If you desire the Protection of Heaven, that the Almighty would keep you from falling in the Day of Battle, you ought to serve him with your whole Heart. You should *from this Day* repent and reform. If your former Conduct has been one continued Warfare against God, how can you imagine that he will fight for you, when your Enemies come upon you ? The sober and religious alone can justly aspire to the Hope of divine Protection.

If by their moral Excellencies all our Soldiers oppose to contrary Qualities in their Enemies (as the *Roman Orator* observes) * ‘ Modesty of Temper to

E 2

‘ Wan-

* *Ex hac enim parte pudor pugnât, illinc petulantia ; hinc pudicitia, illinc stuprum ; hinc fides, illinc fraudatio ; hinc pietas, illinc scelus ; hinc constantia, illinc furor ; hinc honestas, illinc turpitude ; hinc continentia, illinc libido ; hinc denique æquitas, temperantia, fortitudo, prudentia, virtute, omnes certant cum iniquitate, cum luxuriâ, cum ignaviâ, cum temeritate, cum vitiis omnibus : ——— In hujusmodi certamine ac prælio, nonne, etiamsi hominum studia deficiant, Dii ipsi immortales cogent ab his præclarissimis virtutibus tot et tanta vitia superari ?*

Cic. Or. 2. in Cat.

‘ Wantonness, Chastity of Manners to Lewdness,
 ‘ Faithfulness to Fraud, Piety to Irreligion, Firmness
 ‘ of Mind to Fury, a nice Sense of Honour to Baseness of Heart, Self-government to unrestrained Lust:
 ‘ If they oppose Justice, Temperance, Fortitude, Prudence, to Injustice, Luxury, Cowardice, Rashness:
 ‘ In a Word, if they oppose all Virtues to all Vices,
 ‘ they will have the fairest Prospect of Success that
 ‘ can arise from their Behaviour: For where there is
 ‘ such an Opposition of Characters, tho’ human Skill
 ‘ and Endeavour should by Chance be any way defective, yet may it not be expected, that Almighty
 ‘ God will interpose to render so many excellent
 ‘ Virtues triumphant over so many and such odious
 ‘ Vices?’

This singular Passage well deserves the most serious Attention of every Gentleman in the Army or Navy.

To such I would conclude this Address, with observing, there is something of infinitely greater Moment to you all, my dear Countrymen! than what relates to this perishing World, or the *immediate Effect* of an Engagement with the Enemy: whether this should be Victory or Death. There is an eternal State of Happiness or Misery before you all. Your Souls are to be saved or lost for ever: And *what Profit shall a Man have, if he gain the whole World, and lose his own Soul?*

have

I have been exciting you to act the Part of good Soldiers to your Prince ; it is yet of infinitely higher Moment to you, to become the good Soldiers of *Jesus Christ*. I wish to God, I could persuade you (if yet unpersuaded) to this. The Son of God hath given himself for you ; He put such a Value on your Souls, as to lay down his precious Life for their Salvation. And is it a light Matter with you, whether they are for ever saved, or for ever lost ? I follow you, my Friends, in *Idea*, to the Field of Battle, where, in a few Hours (after Action is begun) the Rage of War, it is possible, may spill your Blood, and scatter your Limbs, a horrid Spectacle to a tender Eye ; but with infinitely greater Concern do I think (in such a Case) what will become of your precious Souls for Eternity. My Bowels yearn for the immortal Part of your Nature. O consider, e'er it be too late, how exceeding great the Love of God is ! how tender the Compassion of *Jesus* for this ever-enduring Part ! Despise not therefore your own Souls. Slight not the Grace of God. Abuse not the Patience of Heaven. Defer not to secure the *one Thing needful*. Pray for the Holy Spirit. *Live no longer unto yourselves, but unto Christ, who has given himself for you ; Fight the good Fight of Faith*, that you may finish your Warfare with Joy. Under the Banner of *Jesus*, the Captain of your Salvation,

your

you may fight with Safety, and the lively Hope of Success against all the Powers of Darknes ; for if you are his faithful Soldiers, he will give you the Victory, and crown you with Glory that fadeth not away.



A PRAYER

*A PRAYER for a SOLDIER,
to be used at any Time by SEA or LAND.*

O Most perfect and glorious God, I believe that thou art, and that thou art the Rewarder of all them that diligently seek thee. Thou hast made the Heavens and the Earth, and all Things that are therein, whether visible or invisible ; to answer the Purposes of thy wise and gracious Pleasure they are created. By thy Almighty Power all Things are upheld and preserved in that Order and Beauty in which we behold them. Nothing can subsist without thy Energy, or prosper without thy Blessing. Man liveth not by Bread alone, but by every Word which proceedeth out of thy Mouth. The Seasons return by thy Appointment, they are fruitful and healthy only because thou makes them so. The Earth is full of thy Riches, and thou crownest the Year with thy Mercy. Our Lives are continued, our Wants supplied, and our Comforts rendered numerous by thy overflowing Goodness. I praise thee for the Share of good Things, which thy bountiful Providence affords me, and for thy Protection Day and Night.

Greatly am I ashamed, that I have been no more thankful for thy manifold Mercies ; no more faithful in the right Improvement of my Time and Talents ;
that

that by many Offences I have dishonoured thee, my supreme Benefactor ; But through the Riches of thy Grace, in Christ Jesus, and the Promises of thy holy Word, I am encouraged to hope for Mercy ; in the precious Name of thy dear Son, I implore thy tender Pity ; I ask for, though unworthy to receive the Pardon of all my Sins, how great, numerous, or aggravated soever they have been : and beseech that no Temptation may happen to me, but such as is common to Men, that with every Temptation a Way may be found out, that I may escape.

Sensible of the Weakness and Corruption of my Flesh, of the Power of worldly Temptation, and of the Devices of Satan ; I entreat that I may be strengthened with Might by thy Spirit in the inward Man. Preserve me, O Lord, from all real Evil. Order my Lot in Mercy. Grant I may serve thee with all good Conscience. May not my Employment be a Snare to me ; may I never do a cruel or unjust Thing, to gratify private Revenge, or a covetous Humour. May I be content with my Wages. May I be of a peaceable Disposition, yet have Courage to acquit myself on all Occasions, as a good Soldier. May I never be afraid of Man, who after he has killed the Body, has no more that he can do ; but may I always fear thee, the most High God, who after thou hast killed the Body, art able to destroy both Body and Soul in Hell.

May

May I be loyal to my Sovereign, and faithful to my Country ; may thy Blessing crown his Reign, and abundantly enrich our nation. May no Weapon that is formed against either of them prosper. Thou, O Lord, art the righteous Disposer of all Events, suffer us not to be cloathed with Shame, by turning our Backs upon our Enemies. May I praise thee, whether it is by Life or by Death. May the Love of Righteousness and the Fear of thy displeasure, ever preserve me from sinning against thee; and when I shall have served thee piously, and my King and Country with Honour to the End of my Days, may I be admitted into thy Heavenly Kingdom, and receive a Crown of Glory prepared for all them, that love thee, through our Lord and Saviour Jesus Christ: Who hath taught us to say, *Our Father who art in Heaven, hallowed be thy Name ; thy Kingdom come ; thy Will be done on Earth, as it is done in Heaven ; give us this Day our daily Bread ; forgive us our Trespases as we forgive them that trespass against us, and lead us not into Temptation, but deliver us from Evil ; for thine is the Kingdom, the Power, and the Glory, for ever. Amen.*



A PRAYER

*A PRAYER to be used by a SOLDIER
before an Engagement by SEA or LAND.*

O Most mighty and merciful God, the Glory of thy Perfections exceeds all our finite Comprehensions ; the Heavens and the Earth are the Work of thy Hands. Thou hast created every living Thing ; the Earth is thine, and the Fulness thereof. Thou art the most High, who rulest among the Kingdom of Men, and givest it to whomsoever thou wilt ; thy Dominion is an everlasting Dominion, and thy Kingdom from Generation to Generation ; all the Inhabitants of the Earth are reputed as nothing before thee ; thou dost according to thy Will in the Army of Heaven, and amongst the Inhabitants of the Earth, and none can stay thine Hand, or say unto thee, what dost thou ? All thy Works are Truth, And thy Ways Judgment, and those that walk in Pride thou art able to abase.

Thou art the Lord of Hosts, and the Issues of War are with thee ; it is nothing with thee to save by many or by few ; the Race is not to the swift, or the Battle to the strong, but thou givest Victory to whomsoever thou pleasest. Thou hast all Means of Success in thy Power. All Circumstances, which we call Accidents, are foreknown to thee, and sub-
ject

ject to thy disposing Will ; for thou seest the End from the Beginning, thou declares from antient Times the Things that are not yet done ; thou sayest, my Counsel shall stand, I will do all my Pleasure. I acknowledge that he is cursed that trusteth in an Arm of Flesh ; there is no King saved by the Multitude of an Host, a mighty Man is not delivered by much strength ; a Horse is a vain Thing for Safety, neither shall he deliver any by his great Strength ; but the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy, to deliver their Lives from Death.

O Lord, I beseech thee go forth with our Hosts, (or with our Fleets ; if used by a Person at Sea) and now they are going to engage the Enemy, may we more especially keep ourselves from every wicked thing. Give Wisdom, Union, and Courage to those who command ; give Resolution, Alacrity, Firmness and Effect to as many as obey. May we all acknowledge thee, O Lord ; and while we exert every human Faculty to the utmost of our Power, may we ultimately put our Trust in thee. In the critical Time of Action do thou graciously order such Accidents, as Men can neither foresee nor controul, so as to favour our Arms ; the Elements obey thy sovereign Will ; the Counsels and Spirits of Men are even in the most sudden Emergencies subject to thy divine Influence. Thou canst easily guide or infa-

tuates the Understanding ; thou canst diffuse the most undaunted Courage, or violent Panick throughout a whole (Army) (or Fleet.) Thou canst enable one to chase a hundred, and a hundred to put ten thousand to flight. Vouchsafe, O mighty God, to bestow on us thy sovereign Favor, in Proportion as we may need it. May we all acquit ourselves like Men, in Behalf of our King, our People, and the Cities of our God ; and may thy over-ruling Providence make us Instruments of repelling the Wickedness and Violence of our Enemies ; of defending our gracious Sovereign, our happy Government, our Religion, Laws and Liberties. O suffer not the Ignorance and Corruption of Popery, the Miseries of *French* Tyranny and Cruelty to overspread our Land.

Thou hast often saved us from Popery and Slavery, when our Religion and Liberties have been in the most imminent Danger. For these Deliverances I magnify thy Name ; and encouraged by this Experience of thy Mercy to our Land, I implore the Continuance of thy special Protection.

May none of us rush into Battle without a religious Fear of thy Name, O God ; without seeking Mercy at thy Hands ; and having fought it in a proper Manner, may we rather die than cowardly or treacherously give up our Cause and Country to our inveterate Enemies, — We are now going to
Action,

Action, the Event of which thou only canst fore-know : If thou see'st meet, may I and my Fellow-Soldiers be preserved and crowned with Victory : but if it shall be my Lot to fall, may others be enabled to vindicate the Cause of my dear Country. May all my Sins be blotted out by the Blood of Christ, thy well-beloved Son, that if I die, it may not only be in the Bed of martial Honour, but *in Jesus* ; and so may the Death of thy Servant be the Means of his Advancement to everlasting Glory and Blessedness : All which I most humbly ask in the Name of my Redeemer, concluding my Requests according to his Instructions, *Our Father, who art in Heaven, &c.*



A LETTER

A
L E T T E R,

To all PERSONS interested in the
SUCCESS of our COUNSELS and ARMS.

REPRESENTING
The Favour of GOD, as necessary hereunto;
AND THE
RIGHTEOUSNESS of INDIVIDUALS,

A S
Essential to our securing the DIVINE PROTECTION.

The SECOND EDITION.

Πρωτον μιν γαρ ειπε, ὦ ἄνδρες Ἀθηναῖοι, τῆς Θεᾶς μεγίστης
ἡμῖν ὑπαρχεῖν συμμαχίας καὶ βοηθείας,

Ἐτι δε τοσούτῳ πλείους ἀφορμὰς αὐτὴ παρὰ τὴν τῶν Θεῶν εὐνοίαν
ἔχομεν· ὅσῳ διατελούμεν εὐσεβεῖς καὶ δικαιοτέρῳ πρατ-
τόντες.

Demost. ad Phil. Ep. Or.

A L E T T E R

*To all that are interested in the Success of our
COUNSELS and ARMS.*

IN what has been offered to the Gentlemen of the Army and Navy, from a Spirit of Religion and Loyalty, I have touched on the Nature of *true Valour*;—on the great *Inducement* they have to exert it, in Defence of so many Blessings; — and on *genuine Piety*, with which their Courage should be tinctured, should be animated, should be always conducted. I have endeavoured to excite in them an undaunted Resolution, an heroic Bravery in the Cause of their King and Country, and to lead their Thoughts to a higher Object than human Power, by whose Aid alone Success can be insured.

But I should think it a great Omission to rest here, not to address myself to Persons of all Ranks, of every other Profession, in order to engage their Concurrence in seeking the common Good.

If there is a wise and righteous God above, *who increaseth the Nations, and destroyeth them; who enlargeth the Nations, and straiteneth them again; who prospereth or punisheth, according as Righteousness or Iniquity abound* in the Body of the People;—prevail-

G

ing

ing Wickedness, if found in the Bulk of the Nation, may draw down a Curse on our Councils and Arms. Our Ministers of State, and our Soldiery, are but a small Part of the Nation, therefore the former may be wise, the latter valiant, and yet the Iniquities of the Nation may *withhold good Things from it*, and, finally, be the Cause of its Destruction.

This shews the Necessity of attending to something more than the Courage and Conduct of our Soldiery ; namely, to the Manners of all Ranks of People.

Permit a Fellow-Citizen, therefore, prompted by no worse a Principle than that of Loyalty to the best of Sovereigns, of Love to you, my dear Countrymen, and of Piety towards Almighty God ; permit me, I pray, to plead with you in behalf of injured Heaven, and of your bleeding Country ; to urge you with affectionate Importunity, *to break off your Sins by Righteousness, and your Iniquities by shewing Mercy to the Poor* ; for *Righteousness exalteth a Nation, but Sin is the Reproach and Ruin of a People*. The Lusts and Passions of Men of all Stations are but too apt to draw them off from the Practice of Virtue and Piety. The Allurements of the World, of Riches, Honours, or Pleasures, infatuate and ensnare their Hearts. Thro' these the Interests of Virtue are too often neglected, and the public Welfare betrayed.

What Dangers from the Enemy, what Judgments from God, have we not exposed ourselves unto by the Folly.

Folly and Guilt, that reign among us, and characterise our unhappy Nation! † What Disunion, what Animosities, what Party Views, have dishonoured our Councils! Is this a Time for Statesmen to be scrambling for Wealth or Power, instead of exerting all their Skill in planning Measures for the public Good! Is this a Time, when we are engaged in such a tedious, expensive, dangerous War, in the Course of which we have sustained such accumulated Losses, and unusual Disgrace, by our own Misconduct; in which we have an Enemy to cope with, elate with Pride, flushed with Success, that is in military Affairs skilful, in Power mighty, in Malice cruel; is such a Time as this, I say, fit for Men in public Office to be studying chiefly how to retain their Power; how to find out present Expedients; how to skin over the festering Wounds of the Nation, rather than search them to the Bottom and make a perfect Cure! Is this a Time to give the Enemy every Advantage he could wish for, by our opposing good Measures, because they are not our own, and Men of shining Virtues, and distinguished Abilities, only because they stand in Competition with ourselves! Is this a Time either warmly to vindicate, or violently to oppose, any Man in Power, from no better Motives, than those arising from selfish Connections and Views! Is this a Time maliciously, or so much as wantonly to add to the Burden of the Crown, when hoary-headed Majesty totters under the Weight of it,
almost

† See Dr. *Browne's* Estimate of the Manners and Principles of the Times.

almost borne down with the generous, paternal Cares of Government, and the growing Infirmities of venerable Old Age! The Heart of every true *Briton*, of every loyal Subject, must ach for the common Father of his Country: That at this Season of Life, (so very desirous of, so much needing Repose) he hath so many cross Events to perplex his Thoughts, and wound his Spirit, and so few Hands, with Fidelity, with Union, with Skill, with Vigour to assist him, in wisely conducting, and effectually carrying into Execution the various Councils of State.

Thank God, our Royal Father *George II.* has wore his Crown full thirty Years, and wore it more for the Happiness of his Subjects, than the Gratification of himself. May the God of Heaven bless his Majesty with greater Fulness of Years, with Glory and Peace; that the Close of his Reign, like the Brightness and Calm of a Summer's Evening, may be altogether placid and serene; that his Power may be seen, not more in the Number than in the Affection of his Subjects; and his Magnanimity, not so much in profusely shedding the Blood of other Nations, as in bravely preserving that of his own. Under his strong and far extended Wing may the Protestant Interest find Security, and every *Briton* sweet Repose.

Every Disturber of his equitable Reign is an Enemy to *Britain*; and, in Times like these, every Subject that has Ability, but no Inclination, to serve the common Cause of such a mild and gracious Government, is, in effect, a Rebel to his King, and a
 Traytor

a Traytor to his Country. O! may Faction among the Great, may Riot and Tumult among the Vulgar, be seen no more.

Is this a Time for any of our Senators to be embarrassing or delaying one salutary public Measure, from a froward, Party Spirit? or, in total Negligence of our common Good, to loll at Ease, or seek their private Pleasure?

How ill would it become our Nobility and Gentry, the Influence of whose Example extends to the lowest of the People, to debase their noblest Faculties, by a vile Prostitution thereof to mean and sensual Pleasures, instead of devoting them to the Service of their King and Country, and the Honour of the Most High God !

How ill would it become our Magistrates to weaken the Power of good Laws, and bring them into Contempt, by neglecting their Execution; or, it may be, doing Violence to their Authority, or disgracing it, by the Licentiousness of their own Behaviour!

How ill would it become the Ministers of the Gospel, of any Denomination among us, to be more solicitous to feast their own Bodies, than *to feed their Flocks with Knowledge and Understanding* ! to be seeking the Riches of the World, rather than the Salvation of precious Souls, for whom *Christ* died ! to be wasting their Time in Diversion, Gaiety, or idle Discourse, rather than filling it up with useful Study, or by *visiting the Sick*

Sick, the Fatherless, and Widow, in their Affliction! how much out of Character, to be disputing about Politics, instead of searching the Scriptures! to be fomenting Divisions, instead of healing the Breaches that unhappily subsist! or to be dealing in dark, inscrutable Mysteries, instead of dispensing plain, important Truths! to be wrangling about Opinions, while right Practice is seldom or coolly recommended!

Were it not to be wished, that all in private Stations *lived peaceable and quiet Lives, in all Godliness and Honesty.*

In these Times of imminent Danger, when the Protestant Religion, and the Liberties of *Europe*, seem on the Wing, just ready to leave us; in these Times, I say, is it fit for any among us * to *put far away the evil Day, and cause the Seat of Violence to come near?* to *lie on Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flocks, and Calves out of the midst of the Stall; to chant to the Sound of the Viol; and invent to themselves Instruments of Music, —to drink Wine in Bowls, &c. and not be grieved for the Affliction of their Land?* Are these Seasons of public Calamity proper for every sensual Indulgence, for Plays and Operas, for Music and Dancing, for Feasting and Laughter, for Gaming Assemblies, and other idle Schemes of Dissipation, instead of expressing a generous Sympathy in behalf of our distressed Nation, and seeking its Deliverance, by securing for it the Friendship and Protection of Almighty God?

Doth

* Amos vi. 3, 4, 5, 6.

Doth it not too plainly appear, that * *the Lord hath a Controversy with the Inhabitants of our Land, because there is so little Truth, and Mercy, and Knowledge of God in the Land; and because there is so much Swearing, and Lying, and Killing, and Stealing, and committing Adultery therein?* Would to God, we might, by a timely Repentance, and Amendment, prevent the Execution of the Threatening, — *therefore shall the Land mourn, and every one that dwelleth therein shall languish.* Let us hear, with trembling, the Word which God pronounced against his own People, † *You only have I known of all the Families of the Earth: therefore I will punish you for all your Iniquities.* Would to God, every sensible Man among us would ask himself this Question, what would become of *Britain*, if her Punishment were to be proportionable to her Guilt, aggravated as it is by being committed against so many Mercies, temporal and spiritual? Was ever Nation more highly favoured than our own? What Health, what Peace, what Plenty, have we enjoyed? What civil and religious Liberty? What Light and Grace by the Gospel? What singular Advantages by our Deliverance from the Corruptions of Popery and Oppressions of arbitrary Power? Have we answered all this Cultivation of Providence by our Fruitfulness in Virtue and Piety? Have we not rather grown wanton in our Enjoyments, *turned the Grace of God into*
Laschi-

* Hosea iv. 1. † Amos iii. 2.

Lasciviousness, and sinned against Heaven, with (as it were) an insolent and out-stretched Arm ?

To think of the Infidelity there is amongst the higher, of the Ignorance that prevails amongst the lower Classes, and of the Irreligion that appears in all Ranks and Professions of Men, is piercing to the Heart that is tender enough to feel any Concern for the despised Cause of *Jesus*, or the dreadful Judgments that hang over and threaten a sinful Land.

I write with trembling on the Subject. With strong Crying and Tears would I deprecate the Wrath of Heaven. My Soul bleeds within me for the Sins and Sufferings of my Country. I call to Remembrance the Fate of *Sodom* and *Gomorrhah* ; of the seven Nations, the Measure of whose Iniquity was full ; and the Destruction even of God's antient People, the *Jews*, when they had wearied out his Patience with their Abominations : And my Spirit almost fainteth at the Thought of what terrible Desolations we seem to be foolishly bringing upon ourselves. We provoke the God of Heaven, and make a Mock at Sin ; we are like those that cast about *Firebrands, Arrows and Death, and say, are not we in Sport ?* Good God ! what will become of a thoughtless Nation, that makes a Jest of thy over-ruling Providence, and despiseth the Grace which thou hast sent thy Son to reveal ? Where are they to be found, who may stand in the Gap, and plead with Heaven for a devoted Nation ? Would to God that *Britain* had her Thousands and
ten

ten Thousands, that resembled *Noah*, *Job*, and *Daniel*, who might be heard for the Nation, as well as for themselves ; but it is Matter of too much Lamentation to be expressed, that we have so few amongst us who truly fear God, and work Righteousness ; who are zealous for the Cause of *Jesus* ; who are exemplary in their Profession of Christianity ; *who have so learned Christ, as to crucify the Flesh, with the Affections and Lusts.*

Is the Name of God (that tremendous Name !) revered, as it ought to be ? is the express Image of the Father believed in, accounted precious, and obeyed, according as his divine Excellence, Authority, and Offices, require ? are his blessed Doctrines embraced ; are the Beauties of his amiable Example copied ; are the Sanctions of his Word, and the Influences of his Spirit, submitted to, and complied with, as they ought ? Would to God there was no Foundation to answer in the negative, or even to make it a Matter of Doubt !

But one must be little acquainted with the World, not to see every kind of Vice lift up its Head with all the Impudence of an Harlot : not to see, amongst the Profligate, the most daring Profanations of the Lord's Day ; not only a Neglect, but an atrocious Contempt of his sacred Ordinances ; the Word of Life made a Jest of, and every Restraint of Conscience avowedly cast off.

How few are in good Earnest in Matters of Religion ! How few are thoroughly uniform therein, adorn-
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ing the Doctrines of *Christ* by the moral and relative Duties of Life, without which Religion is a Mockery! How many content themselves with the Name of *Christian*, or with a customary Attendance upon God, in his House, without ever observing the Lord's Supper (that rational, that divinely instituted, that edifying Memorial of the Body and Blood of *Jesus*) and without worshipping God in their Families, as often *as he turneth the Shadow of Death into Morning, and maketh the Day dark with Night*? Is not this important Branch of Devotion (so necessary to keep alive in our Hearts a constant Sense of our Dependence upon, and Obligations to, the Providence and Grace of God) grown so much out of Fashion amongst us, that even *Mahometans* and *Pagans* perfectly shame and condemn us by their daily domestic Worship?

Alas! there is but too much Cause for the faithful Ministers of *Jesus* to cry aloud, and spare not, to lift up their Voice like a Trumpet, to shew God's professing People their Transgression, and those that call themselves Christians their Sins. It is not a Time to sow Pillows under Mens Arm-Pits; to say, *Peace, Peace*; and slightly heal the Wound of the Daughter of his People; when God saith, *there is no Peace unto the Wicked*. The Dread of God's Judgments should make us afraid. Recount the Losses; weigh the reiterated Disgrace of this expensive, unsuccessful War; consider likewise how the Elements * have fought against us

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* In the late Storm off *Louisbourg*, in which the Fleet under the Command of Admiral *Holbourne* suffered great Damage.

in a tempestuous Manner ; how our Herds and Flocks have been consumed ; how the Staff of Bread has been broken by the Hand of God ; and, notwithstanding all this, how little we have returned unto him that smites us ! Has it not been too much our Character, that, *because Judgment against an evil Work is not speedily executed, therefore our Hearts have been full set in us to do Evil ?* So froward an Use have we made of God's Forbearance and Long-suffering.

And since the Almighty has entered on a Controversy with us, there is but too much Reason to say, *that he has smitten us, but we have not grieved ; he has consumed us, but we have refused to receive Correction.* Mark the Danger we have exposed ourselves unto by such a Conduct. The Language of *Jehovah* is, *† when my Hand is lifted up, they will not see, but they shall see, and be ashamed.* The righteous God of Heaven has begun to chastise us for our Sins ; who knows how far he may proceed against us ? There can be no just Expectation that he will cease to correct, till we desist from our Sins. *When his Judgments are abroad in the Earth,* it is his Intention *that the Inhabitants of the Earth should learn Righteousness.* We ought therefore to stand in Awe of his Anger, and tremble at the shaking of his Rod. We ought to shew every proper Sign of Humiliation. We should *rend our Hearts, and not our Garments.* We should weep and mourn before him, because of our Transgressions, and shew the Sincerity and Depth of our Repentance, by turning from all our evil Ways : Nor is it enough

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that

† *Isaiah* xxxvi. 11.

that we cease from scandalous Vices, we must learn to do well ; to practise all Christian Virtues. Not only the Men of Gaiety and Pleasure, the Men that are addicted to Gaming, to Intemperance, to Lewdness, and other criminal Indulgences, ought immediately (by divine Assistance) to reform their Conduct ; But they that have only *the Form of Godliness*, should admit the *Power*. The lukewarm in Religion should become zealous ; the partial uniform ; the wavering stedfast. *Giving all Diligence*, the sincere Christian should *add to his Faith Virtue, and to Virtue Knowledge ; and to Knowledge Temperance ; and to Temperance Patience ; and to Patience Godliness ; and to Godliness Brotherly-Charity ; that these Things may be in him and abound, that he may be neither barren nor unfruitful in the Knowledge of our Lord Jesus Christ*. Thus we should serve the Lord, and seek him with all our Heart, while he may be found. As it is impious to *despise the chastening of the Lord*, so it is absurd and unchristian wholly *to faint when we are rebuked of him*. If his Correction does but humble, he will in due Time exalt us : If he does but reclaim, he will save us ; when he has tried, he will bring us forth like Gold. Needless Fury is not in him ; if we will make Peace with him, we may : He is more ready to lay aside his Anger, and to shew Mercy, than we are to ask him : His gracious Language is * *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, to pull down, and to destroy it ;*

if

* Jer. xvii.

if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil, that I thought to do unto them.

Thus God sent his Prophet *Jonas* to declare to the City of *Nineveh*, when it abounded with Wickedness, *Yet forty Days and Nineveh shall be destroyed.* This awful Warning from Heaven the People of *Nineveh* believed, and made a right Use of. *The King commanded, that every Man should cover himself with Sackcloth, and cry mightily unto God; yea, that they should all turn, every one, from his evil Way, and from the Violence that was in his Hands.* They obeyed: *And God saw their Works, that they turned from their evil Way, and he repented of the Evil that he had said he would do unto them, and he did it not.* How noble an Example this of Men's taking the Warning that is given them, so as to prevent their Doom! and how encouraging an Instance of divine Clemency is here? the offended Majesty of Heaven no sooner observes their Humiliation and Amendment of Life, than he lays aside the burning Thunder-bolt prepared for their Destruction.

I am struck with Admiration of the Wisdom the *Ninevites* expressed, and of the singular Mercy shewn by the Most High God. Charmed with both, I pour out the warmest Desires of my Soul before the great Ruler of the World, that my Countrymen may follow the Example of *Nineveh*, and be, as *Nineveh* was, spared by kind relenting Heaven. My Bowels yearn for thee,

thee, O *Britain*! May the indulgent Father of Mankind graciously bestow on all thy Sons a seeing Eye, a hearing Ear, an understanding Heart, that they may be reclaimed, and thy impending Doom effectually warded off. Methinks, I see the flaming Sword of Justice brandished by Omnipotence; but sovereign Mercy interposing, and suspending the fatal Blow, still trying whether we will, or will not, repent of our evil Ways.

Will neither Fear awake, nor Hope allure us? will neither the Terrors of the Lord take hold of, nor his Mercy win our Hearts? Would to God there was not a Soul in the Nation that did not tremble at the Thought of provoking the Most High to become our Enemy, and drawing down his Vengeance on us by our Sins! not a Man in the Nation, that was not softened by his Clemency; that was not melted into generous Contrition and Gratitude by the long-suffering of his Providence, and the Riches of his Grace in *Christ Jesus*! What abundant Mercy hath he shewn us, relating both to our temporal and eternal Felicity! Let us not abuse this Mercy; let us not try the Patience of Heaven any longer. Let each of us look to himself; through divine Grace let each amend *one*, and then the Work of Reformation will be compleated. He that will not contribute thus much to this necessary Work, virtually consents that the whole Nation shall be wicked, and for its Wickedness be utterly destroyed: In effect he defies the Judgments of
God

God in this World, and laughs at Damnation in the World to come.

Arouse, O *Britons!* bestir yourselves! concur, for Mercy's sake, concur in saving your Country by your Tears, your Prayers, and Amendment of Life. If you are placed in any superior Rank, use all your Influence to render the Work of Reformation general. You, that are Masters of Families, walk before your Houses in a perfect Way. See to it, that, where you have an Habitation, God has an Altar; that those under your Authority are taught to fear the Most High, and practise Holiness, by being called to join with you in daily Devotion, before the Throne of their Creator, Preserver, and Judge.

You that are *Servants* should obey in all things your Masters according to the *Flesh*; not with *Eye Service*, as *Men pleasers*, but in Singleness of Heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye shall receive the Reward of the Inheritance: for ye serve the Lord Christ. But he that doth wrong, shall receive for the wrong, which he hath done, and there is no Respect of Persons. †

Let our Youth be well instructed; let them be early taught the Way of Salvation, by parental Example, as well as Precept. Until our Children are trained up in the Way they should go, we can never hope to see

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† Col. iii. 22.

Religion and Virtue in a flourishing State ; nor justly presume that God will favour us with the most distinguishing Protection of his Providence.

But then it is incumbent on you, that are *Children*, to obey your Parents in all things, agreeable to Reason and Revelation, for this is well pleasing to the Lord †. You ought to reverence their persons, to hearken to their good Instructions, to follow their religious Examples ; to be tractable, affectionate, and obliging ; to grow in Wisdom and Goodness, that you may rise into active Life, with the Favour of God and Men, with distinguished Abilities and blooming Hopes.

Every Thing should be done by us all, that either tends, in its own Nature, to give us Success against the common Enemy, or to engage, on our Side, the sovereign Disposer of States and Kingdoms. Every Subject of his *British* Majesty that will not contribute to these two great Ends, deserves the Name of an Enemy to his Country ; what Name then do they deserve who directly minister the Sinews of War to those that are in Arms against us ? that insure *French Property* at Sea ; that secretly convey our Wool to *France* ; that encourage *French Manufactures*, by wearing, or using, what is wrought in *France* ; that purchase *French Superfluities*, Wines, Brandies, &c. to the signal Prejudice of *British* Productions ? Such Persons, in Effect, are in League with our Enemies ; and richly deserve

† Col. iii. 20.

deserve to have the Word GALLICAN stamped deep on their Foreheads, with a Brand. Such FRENCHIFIED Britons support the Trade and Commerce of our Adversaries ; they frustrate our Endeavours to distress the *French* in the principal, if not the only Article in which we can distress them. By so doing, they protract the War ; and furnish the Enemy with the Means of supplanting, and at last of subduing us ; whereas a true *British Antigallican* would drink pure Water, much rather than *French* Wines ; would appear in *English* Russet, rather than *French* Embroidery ; and would earn his Bread by the Labour of his Hands, and Sweat of his Brow, rather than acquire the largest Estate by supporting the Commerce of our worst Enemies, and thereby contributing to the Ruin of his Country.

What severe Censure do they incur, who notwithstanding they would be thought to be good Subjects and good Protestants have *for the sake of high Interest* set on Foot, or given Countenance to that detestable, destructive (yea treasonable) Scheme of lending Money to our Enemies ; whereby they may be enabled to carry on the War more vigorously, more effectually against us ? Does it not appear from this infamous Scheme, that the Love of Money is the Root of all Evil ? How infatuating is the Prospect of a worldly Self-Interest ! It supplies a Man with specious Arguments for doing those things, which may prove fatal to his Country. Sorry am I, that it should ever be said, ‘ This sordid Principle hath induced *Britons* to
I ‘ act

‘ act as preposterously and wickedly, as the *Dutch*
 ‘ are said to have done in the late War, in supplying
 ‘ their Enemies with *Powder and Ball*, when the
 ‘ *French* were besieging their Towns.’

To avoid these shameful Extravagancies, so favourable to our inveterate Enemies, is not enough. We should avoid all other Means of weakening our own Hands; every Kind of inordinate Pleasure that tends to waste our Substance, to enervate our Strength, to damp our Spirits; and to spread Corruption, Cowardice, and Disunion, amongst us. We ought rather to practise Frugality and Self-denial; and to cultivate every Virtue that would render us a brave and hardy Race.

The Senate and whole Nation ought, with Union and Vigour, to support his Majesty in all the necessary Expences of this just War. While Care is taken that the public Treasure is not wasted, it should always be supplied with a cheerful Heart and a bountiful Hand.

Do we blame? We should pity and succour, as well as blame our Brethren in *North-America*, who, thro’ the Want of Union and Vigour, have suffered the Enemy, the perfidious *French*, and cruel *Indians*, to murder and scalp the Back-settlers, to burn their Habitations, to lay waste their Lands, take and destroy their Forts, and threaten their whole Country with Slaughter, Slavery and Ruin. The Lord give them a
 better

better Spirit, and preserve them from the Destruction, which, like a thick gathered Storm, is ready to burst upon their Heads.

Could I imagine this Letter would ever fall into their Hands, I would intreat them with all the Tenderness of a Brother, to reflect on the Dangers to which they are exposed, before it is too late, and effectually to guard against them. How shameful is it that each distinct Settlement should be studiously consulting its own Exemption from Expence and Trouble in a Time of general Danger, rather than exert all its Strength for the common Safety!

If they that now seem farthest from the Havock of the Sword, do not join with their Brethren in keeping the Enemy at a Distance, it may be their Lot before they are aware, to have their vain Security broke in upon, when they may be unable to resist the Torrent of Destruction. The Members of every Settlement should vigorously unite their Counsels, their Treasure and their Arms, in order to repel the Enemy, before they are ONE by ONE destroyed or enslaved. If they suffer their Enemies to encroach upon, and attack them in this separate unassisted Condition, they will easily be swallowed up by an united, though much inferior Force : But if they lay aside false Hopes of Security, and all Matter of former Contention, cordially uniting (Might and Main) against their busy Adversaries, there is no Fear but they may soon (by the Blessing of Heaven) repel

both the *French* and *Indians*, may utterly destroy, or oblige them to accept of Peace on reasonable Terms.

Are not the Rich so selfish, as rather than part with a little in Time, to hazard the Loss of all ?

Consider, ye wealthy *Americans*, what Prudence dictates, what the Love of your Religion and Country should prompt you to. Sow in Season, and sow plentifully, that in a little time you may reap plentifully. Numerous Forces and large Fleets have been sent from your Mother-Country to your Assistance ; with these, and with one another, unite in *good Earnest*. It is high Time something was done *by*, as well as *for* you. Let me again beseech every *North-American*, that is subject to the Crown of *Great-Britain*, to do all in his Power to withstand the Enemy, both in the ordinary Course of Things, and by engaging the Divine Protection.

You that believe the Gospel should walk worthy of it. You should endeavour to propagate the Faith thereof, and to promote in all that embrace it a sincere Obedience thereunto. They that are possess'd of Negroe Slaves should be merciful to them, as they expect Mercy from God ; they should furnish them with the Means of Instruction in the Principles of the Christian Religion ; so far should they be from opposing those pious Missionaries, who are employed in so good
a Work ;

a Work ; all possible Care should likewise be taken when any of the Negroes are converted to Christianity, to inspire them with a just Abhorrence of the Corruptions and Cruelties of Popery, and by this Means to render them better Men, more faithful Servants to their protestant Masters, and more loyal Subjects to his Majesty King *George*; that hereby they may increase the Number of the *pious*, for whose sake it may please God to bless our Counsels and Arms, and to preserve *Great-Britain* with all her Plantations.

The Negroe Slaves are a numerous and important Body of Men; what Pity is it, they are not made as civil, as knowing, as truly religious, as loyal, as might well be without any very extraordinary Trouble or Expence; Humanity, Policy, christian Charity plead for this with united Voice.

We hope those Negroes that are already enlightened by the Gospel, and do profess to believe it, will be solicitously careful to recommend to all Masters the Instruction of their Servants in Christian Principles, by their orderly Behaviour, by their Diligence, Faithfulness, and Submission to their Superiors.

But if our Brethren in *America* have erred in any Points, and particularly by their Dissensions; let us *Britons* take warning by the terrible Consequences of their Feuds and Divisions.

But

But this is not all. We should fear the Displeasure of God, more than the Enmity of all Mankind. We should put away every Sin, by which he is offended; and practise every Branch of Righteousness which he approves, and in the Practice of which we may confidently hope for his Favour to our Land. We can never prosper under the Curse of Almighty God. Nor avoid his Curse in the wilful Practice of Iniquity: nor let us flatter ourselves by a vain Presumption that our Enemies are more wicked than we are, and that therefore God will not deliver us into their Hands; for when he had chastised *Israel* by the rough Hand of the *Affyrian*, as by the Rod of his † Anger, he *punished the Fruit of the stout Heart of the King of Affyria, and the Glory of his high Looks*; so may he deal with us and our Enemies. He may have a Controversy with both Nations; *he may plead with all Flesh; he may give them that are wicked to the Sword; he may cause Evil to go from Nation to Nation, and a great Whirlwind to rise from the Ends of the Earth.* ‡ He may cause Nation to be destroyed of Nation, and City of City; *he may vex the Inhabitants of every wicked Country with all Adversity* ||. Therefore there can be no Security for *Britain*, unless her Sons and Daughters *fear the Lord, and make him their Sanctuary.*

If we value our Privileges, we should improve them; if we desire the Almighty would graciously defend us in the Enjoyment of them, we should bring forth the Fruits meet for such distinguishing Grace. In thi

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† *Isaiah* x. 12 ‡ *Jeremiah* xxv. 32. || *2 Chron.* xv. 6.

Representation of Things, *viz.* that a Nation's Strength and Security consist in the Friendship of God, and that this is only to be obtained in the Practice of Holiness, there is one special Consolation for the weak and timorous; that the most feeble, aged, or decrepid, may, by their Goodness and Piety, cast something into the Scale, wherein our whole Strength, consisting in a large Aggregate of Righteousness, should lie against the common Enemy, which may effectually turn the Balance in our Favour, notwithstanding his superior Craft, Power and Success.

Lately paying a Visit to a Friend in the Country, I was tempted to stay something later than ordinary, by the unusual Serenity and Brightness of a Moon-light Evening. On my Return, passing by a Cottage, at a little Distance from Town, where an honest Labourer, who has a Wife and several Children, lives, I heard a still, solemn Voice, as of a Person at his Devotions: A Thing so uncommon drew me to the Door; I listened and found, as I suspected, that the good Man was praying with his Family. In the Part of his Devotion which I overheard, ' He thanked God, that we
' had such a King on the Throne, that we lived under
' such a good Government, that our Persons, and the
' Things we possess, were protected by good Laws;
' that we had the Word of God in a Language we can
' read and understand; and a Religion so much purified
' from Popery. After these Thanksgivings, he prayed,
' that our many Privileges might be more valued and
' improved; that it might likewise please God, of his
great

‘ great Mercy to continue these Blessings to us; that
 ‘ he would lengthen out the King’s Life, and happy
 ‘ Reign; that he would be a *Crown of Glory, and a Dia-*
 ‘ *dem of Beauty to us, his People; that he would give*
 ‘ *Council to them that sit in Council, and Strength to them*
 ‘ *that turn the Battle to the Gate; that no Weapon that*
 ‘ *is formed against us might prosper; and that, instead of*
 ‘ such Times of Scarcity and Danger, God would mer-
 ‘ cifully send us Peace and Plenty.’

Delighted with the poor Man’s Simplicity and fervent Devotion, I heartily said, *Amen*, to what I heard, and wished to God, we had many in the Land that resembled this honest Cottager. I could not avoid thinking his Piety was a silent Reproof to Thousands that were much more interested in public Prosperity than he was; but hoping there might be more like him than were known to the World, who pleaded daily with God for Mercy, it gave me a Flush of Joy only to think, that for the sake of such it might yet please a gracious God to deliver the Nation.

But if the Number of pious Men, and the Sum of Holiness found amongst us, should be too small to engage the divine Protection in Behalf of the whole Nation, yet every good Man shall be safe under the Shadow of God’s Wings. He that numbers *the very Hairs of our Head*, and suffers not a *Sparrow to fall to the Ground without his Notice*, will either preserve his faithful Servants from any general Desolation he may bring on the Land, or will
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secure their Beings, and best Interests, whatever befalls the wicked. Verily, saith the wisest of Princes, *I know it shall go well with the Righteous.*

Permit me, before I conclude, to observe that, as reasonable Creatures, and professed Christians, we ought to think of another World much more attentively than of the present. They are joint Interests, it is true; but the former is of infinitely greater Moment to each of us than the latter: Of this we shall be fully, (and I wish we may not be too late) convinced, when the Agonies of Death have seized us, and we have nothing in View but the righteous Judgments of God, and the awful Retributions of Eternity.

This Thought leads me to the most important Concern of our Beings.——Private, temporal Calamities may distress us, and National Desolations overwhelm our public Safety; but the Displeasure, the inexorable Wrath of a righteous Judge, if excited by our wilful Impiety, by our Abuse of his manifold Mercies, by our daring Immoralities, and unrelenting Obstinacy, will be, when this his Justice shall be inflicted on our Souls in the State of final, endless, Retribution,—infinitely more dreadful than all the Losses, Terrors, Pains, and Miseries, whether private or public, that can happen to us in this temporary State.

We think it exceedingly distressing, and so it is, to be driven, by the Rage of War, to seek for Shelter

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in Woods and Deserts, amidst barren Rocks, or in the Caves and Hollows of the Mountains; but there is a Day coming (you and I must see *that Day*: God grant it may not be with the Consternation of the wicked) * *when there shall be a great Earthquake, and the Sun shall become black as Sackcloth of Hair, and the Moon shall become as Blood, and the Stars of Heaven shall fall upon the Earth, even as a Fig-tree casteth her untimely Figs, when she is shaken of a mighty Wind; and the Heaven shall depart as a Scroll, when it is rolled together, and every Mountain, and every Island shall be moved out of their Places.*——

The bare Idea of such an awful Catastrophe fills me with Horror. —— Then all that shall be found unrighteous, Despisers of *Christ*, Lovers of Pleasure more than Lovers of God, whether *they be Kings of the Earth, or great Men, or rich Men, or chief Captains, or mighty Men*, shall, in the utmost Confusion and Terror, wish, to no Purpose, to *hide themselves in the Dens, and in the Rocks of the Mountains, and shall cry out to the Mountains and Rocks to fall on them, and hide them from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, because the great Day of his Wrath is come, and who shall be able to stand?* This is the Day of the Lord, which will come as a Thief in the Night; in which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein, shall be

* Rev. vi.

*be burnt up. * When all that are in their Graves shall hear his Voice, and shall come forth, they that have done Good, to the Resurrection of Life, and they that have done Evil, to the Resurrection of Damnation †. When we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad ‡.*

Whosoever believeth the Holy Scriptures, believeth all this; but how many of all Ranks are amongst us, who pay no Regard to what they believe? No Regard to these amazing Events, altho' they believe they will certainly happen, and happen with Circumstances far more terrifying to the Ungodly, than can be described, or so much as conceived, at present. Yet, all this is nothing. For why? Only because the Scene is not visible, is not immediately present to any of their Senses. If a thousandth Part of what is to come was now felt by them, or visibly displayed before their Eyes, they would be at their Wit's End: Unless the Promises of the Gospel darted on them a Ray of Hope: They would, doubtless, go distracted, if they had Sense enough to discern, and to be thoroughly affected with their Danger.—Is it then to be wondered at, if one Thought of this now chills my very blood, makes me tremble, every Joint of me, and is ready to shake the Pen out of my Hand. I could mingle Tears of Compassion with the Ink I use.—Here let me rest one

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Moment;

* 2 Pet. v. 10. † John v. 28. ‡ 2 Cor. v. 10.

Moment; to relieve my Perplexity and Distress, in Behalf of all that are unsanctified, by Sighs—and devout Ejaculations to Heaven, that the God of all Mercy would graciously awake them out of this their dangerous Lethargy, or unaccountable Stupor.

Say you, “Repentance is too bitter a Cup?” It is, however bitter, what you will never have Cause to repent drinking. Repentance, while you have good Hope of Pardon, is far better than Repentance imbittered with Despair. It is far more eligible to *mourn now, and be comforted hereafter, than to laugh now and mourn hereafter.* The Sorrow of a timely Repentance will soon be over, the Anguish of an untimely one will be perpetual. Which do you prefer? One you must experience. The latter will be inconceivably bitter, incessant, fruitless; the former moderate, short, and productive of the richest Fruit. *If Grief continue for a Night, Joy will come in the Morning.* They that in Season grieve for Sin, are like them that go forth, weeping, and bearing precious Seed, who shall doubtless come again, rejoicing, bringing their Sheaves with them. *They that sow in Tears shall reap in Joy*.*

Do you say, “The Work of Reformation is too laborious and difficult?” What can be too laborious, that is practicable, when so much depends on your doing the Work? If you are convinced it is a reasonable and necessary Work, for Shame would you not act up to your Conviction? Surely you would

* Psalm cxxvi.

would. If so, a pious Resolution, aided by Watchfulness and Prayer, will carry you a great Way: Nay, when did these ever fail of being successful, through the Assistance of the Spirit of God, whose Grace will always be sufficient for them that ardently seek it, and vigorously exert themselves in Dependence thereon? Think not of the Difficulty, which is not insuperable; which, diminishing from the first resolute Attempt, will soon be got over; but think of the immeasurable Greatness and Glory of the Reward. Will not *an Inheritance, that is incorruptible, undefiled, and that fadeth not away*; will not a Throne at God's right Hand, *where there is Fulness of Joy, and Pleasures for evermore*, be a full Reward for all the Labours of a short, a momentary Life? Will it not infinitely exceed all the Pains you can be at in subduing your Lusts, in correcting the Errors of Life, and discharging the Duty you owe to God and Man?

Is it said, "I cannot part with the Pleasures of the World?" ——— What! a *reasonable* Creature, and cannot part with Pleasures that are *unreasonable*! No other are you required to part with, and *these* are mean, are sordid, are often interrupted, always satiating, never lasting: Here they are imbittered with Inquietude of Mind, with Remorse, with Fear; and hereafter they will terminate in one dark, dismal Scene of everlasting, remediless Woe. ——— Whereas the Practice of Virtue and Piety affords the most *rational*, pure, and solid Joy. They that speak from Experience (an Advantage you have

have not yet acquired) say, that * *none of God's Commandments are grievous*; that † *in keeping them there is a great Reward*; that ‡ *Wisdom's Ways are Ways of Pleasantness, and all her Paths are Peace*.

The Objection before us against a sober and religious Life, viz. “that it quite interferes with the Pursuit of sensual Pleasures,” appears to me most idle, vain, and senseless. I have sufficient Reason to be deeply affected with this Sentiment. For the Pleasures of this World can no longer be of the least Signification to any one, than while his Life is continued to him. *And what is our Life? It is even a Vapour, that appeareth for a little Time, and then vanisheth away!* For the Possession of which we have no Security, and which may be taken from the Youngest of us before To-morrow. This Thought, I say, enters deep into my Heart, (I wish to God it did so into the Hearts of all the laughing Tribe of Mortals, of the young and vainly gay, who are in the mad Career of sensual Joy) for since I wrote the above Paragraph, I have been called to visit a very distressed Family. I found my Friend the Master of it (as it was natural to be in his Circumstances) in great Perplexity and Trouble; his eldest Daughter, a beloved and hopeful Child of Eighteen, and a valuable Man-Servant, § above thirty Years of Age, who has been several Years very useful to his Master in Business, both at the Point of Death: as they had seemed (at Times) to be for some Days and Nights before.

I had

* John v. 3. † Psalm xix. ‡ Prov. iii. § Lately allowed some Share in the Profits of Trade.

I had not been long with him, before his Daughter shot the Straits of Time, and entered on the boundless Ocean of Eternity : In a little more than half an Hour after this, his Servant departed likewise. Affecting Providence ! — I am just now returned to finish this Letter. Perhaps it may be the last I shall ever write. — Is it any Wonder, that the Gaieties of Youth, hat all the Pleasures of this World, appear to me to have, VANITY, ALL IS VANITY, as it were, inscribed upon them ? The Persons just removed, one in the Bloom of Youth, the other in the Strength of Manhood, were as likely to have lived many Years, as any of us can be ; but now an obstinate Disorder (commissioned by Heaven) *has made their Beauty and Vigour * to consume away like a Moth : It has changed their Countenances, and sent them away.* Were you, my young Friends, to have been this Evening Witnesses of this awful Scene, would it not have supplied the Place of all the Arguments I can use, to prove the Vanity of worldly Pleasures, and the Necessity of being always prepared to die ? Carried away with the Impression (forgive me) I scarcely know how to quit the Subject.

Do you say, “ That the Gains of Unrighteousness are too profitable to be given up ? ” Our blessed Saviour saith, * *What shall it profit a Man, if he gaineth the whole World, and loseth his own Soul ? or what shall he give in Exchange for his Soul ?*

* *הַדְּמִיָּה* *desiderabile, an pulchritudo, an robur corporis.*
Psalm xxxix. 11. * Matt. xvi. 26.

Soul ? ——— Do you prefer Riches on Earth, where Moth doth corrupt, and Thieves break through and steal, to Riches in Heaven, where Moth cannot corrupt, nor Thieves break through and steal ? It is said, the Fear of the Lord is the Beginning of Wisdom ; of which Wisdom the wisest of Monarchs hath given this Commendation, † ——— Happy is the Man that findeth her ; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold ; She is more precious than Rubies, and all the Things thou canst desire are not to be compared to her. Length of Days is in her right Hand, and in her left Hand Riches and Honour.

She saith, ‡ Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors : For who so findeth me, findeth Life, and shall obtain Favour of the Lord. But he that sinneth against me, wrongeth his own Soul ; all they that hate me, love Death.

“ Are the Honours of this World too alluring
 “ to be withstood ? ” What Honours ? The Honour
 of applying all your Faculties, your Time, your
 Treasures, to the most valuable Purposes : the Honour
 of Wisdom and Goodness ; the Honour of being
 most amiable in Temper, and useful in Life ;
 the Honour of being highly esteemed and distinguished
 by every Mark of Respect amongst the worthiest
 of Men ; the Honour of being approved and favoured
 by

by the supreme Ruler of the Universe ; the Center of all Excellence, and the Fountain of all Glory ; this accumulated Honour, I say, have all they that *do Justice, love Mercy, and walk humbly with their God.* Is there any Glory to be compared to this ? The Glory that is set in Opposition to it, must be won by making a Sacrifice of Conscience, of all virtuous Principle, of all religious Obligation ; by sacrificing to this Idol the Esteem of the Worthy, and the Approbation of God himself. And can this vain Object of Ambition be such an Honour, that its Allurements are not to be withstood ? Is *the Praise of Men*, then, of wicked, worthless Men (for the Praise of such only can be set in Opposition to the Approbation of God) to be more desired than *the Praise of the Most High* ? Is it not said, * *The Righteous is more excellent than his Neighbour* ? and that *Jabez*, because he served God, † *was more honourable than his Brethren* ? Who can read the Character of *Moses*, and not feel a far greater Veneration for him, than for the greatest irreligious Emperor, that was ever worshipped by abject Flatterers, or unthinking Mortals, *as a God* ? ‡ *By Faith Moses, when he was come to Years, refused to be called the Son of Pharoah's Daughter ; chusing rather to suffer Affliction with the People of God, than to enjoy the Pleasures of Sin for a Season ; esteeming the Reproach of Christ greater Riches than the Treasures in Egypt ; for he had Respect unto the Recompence of the Reward.* || When many of them, that sleep in the Dust of the Earth, shall awake, some to everlasting Life, and some to Shame, and everlasting Contempt. And they that be wise, shall shine as the Brightness of the Firmament, and they that turn many to Righteousness, as the Stars for ever and ever.

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Nor

* Prov. xii. 26. † 1 Chron. iv. 9. ‡ Heb. xi. 24.
|| Daniel xii. 2.

Nor let any say with Deistical Presumption, " That it is beneath the Dignity of Virtue, to be " influenced by the Sanctions of future Rewards " and Punishments." Having Respect, as *Moses* had, to the Recompence of the Reward, is not denying or lessening the essential Difference of moral Good and Evil : It does not discredit the inherent Excellence of Virtue and Piety ; it does not suppose there is nothing base, nothing evil, or destructive, in the Nature of Sin ; but only implies, that the Difference between serving God, and serving him not, will most fully appear, when Guilt shall meet with its final Wages in everlasting Death, and Righteousness be triumphant in the Glory and Happiness of Heaven. * *Let us therefore lay aside every Weight, and the Sin that does so easily beset us ; and let us run with Patience the Race that is set before us, looking unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.*

It should ever affect us, that the more we are exalted in spiritual Privileges, *i. e.* in the Means of Wisdom and Holiness, by *Christ Jesus*, the more we shall be degraded and punished in the other World, if we abuse or neglect the Grace by which we are now distinguished. The Father of Mercies † *hath so loved us, as to give his only begotten Son, that as many as believe and obey him, may not perish, but have everlasting Life.* He hath favoured us so highly, as to enlighten us by his revealed Word, as to allure us to Holiness by the spotless, most amiable Example of his dear Son ; by whom he *hath abolished Death* for us, and brought Life and Immortality to Light

* Heb. xii. 1.

† John iii. 16.

Light by his Gospel. * He hath most fully set to the View of our Faith a future State, the Resurrection of the Dead, a righteous Judgment, and those infinite everlasting Retributions, that are the strongest Guards against present Temptation, and the most powerful Inducements to a steadfast, exemplary Virtue, and ever-growing Piety; that our Path may resemble *that of the Righteous, which is as the shining Light, shining more and more, unto the perfect Day.* † He hath also tendered to them that ask him, the gracious Concurrence of his Spirit, to enable us to resist the Devil, to perform the most arduous Duty, to bear up under the severest Pressures of Life: that he may carry us onwards towards Perfection, and finally exalt us to his Kingdom and Glory. If all this is done for us *to no Purpose*, what Sufferers shall we be? To say nothing of all that we shall lose in losing the sublime, most exquisite, everlasting Joys of Heaven, by our Abuse of this astonishing Mercy; what additional Misery shall we plunge ourselves into, by receiving this Grace in vain? Should this be our Case, the very Blessings that should have raised us to superior Happiness and Glory, will become the accidental Cause of sinking us into lower and more dreadful Wretchedness. Our Folly and Guilt will convert the noblest Means of Salvation into the fatal Means of greater Damnation. *For where much is given, much will be required.* While the Wicked, who are less instructed, shall be beaten with *few Stripes* (in Comparison;) *he that knew his Lord's Will, and did it not, shall be beaten with many Stripes.* ‡

Let us all, of every Rank, lay these Things to Heart; well considering, that the *same Practice*, that tends to bring down the righteous Vengeance
of

* 2 Tim. i. 10. † Prov. iv. 18. ‡ Luke xii. 47.

of God on our Land, will infallibly bring down everlasting Damnation on our precious Souls ; which are of so much Value, that they were not to *be redeemed by such corruptible Things, as Silver and Gold,* but only *by the precious Blood of Christ, as of a Lamb without Blemish, and without Spot :* * And that the *same Practice* that exalteth a Nation, or rendereth it the Object of God's distinguishing Protection and Blessing, will prepare the Soul for eternal Salvation, and through the Grace of God in *Christ*, shall be rewarded with such Felicity *as Eye hath not seen, or Ear heard, neither hath it entered into the Heart of Man to conceive.*

To conclude ; let us ever keep this Truth in View, which concerns us infinitely more, than whether we are in this World rich or poor, plumed with Honours, or undistinguished amongst the Vulgar, are filled with Pleasure, or emaciated with Pain, that when Myriads are cut off by Death, *like the Tops of the Ears of Corn ;* and whole Nations are swept away by the various Revolutions of Time, as Bubbles from off the Surface of Water : and the greatest Kingdoms are overwhelmed and buried in the general Wreck of Nature at the last Day : You and I, with all the innumerable Hosts, which have ever peopled the Earth, must come forth, must stand before the highest of all Tribunals, to be tried by an all-knowing, impartial Judge, then to receive our final Recompence of everlasting Joy or Misery, according to our *real* Characters here, whether they have been good, or whether they have been evil.

• 1 Pet. i. 18.

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